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RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. *Ojibwa and Cree*. Rev. Egerton R. Young's "Algonquin Indian Tales" (London, 1903, pp. 258) presents "these myths and legends in connection with the chatter and remarks of our little ones," — the story-teller is Souwanas, a pagan Saukteaux, — and the author has endeavored to make it "a book for all classes." What has seemed to him "the most natural version and most in harmony with the instincts and characteristics of the pure Indian" has been selected for record, with the softening of some expressions and the elimination of some details that were non-essential. The work of gathering these legends has extended through some thirty years of missionary labors, and in "the admirable Reports of the Smithsonian Institution" Mr. Young has "obtained verification of and fuller information concerning many an almost forgotten legend. The Indian hero about whom the legends centre is the familiar Manabush or Nanibozhu (here Nanahboozhoo). Among the things accounted for in the stories are: Why the bark of the birch-tree is scarred (it was whipped by N.), why the raccoon has rings on his tail (condemned by N. to have as many circles on his tail as he had stolen pieces of meat out of the *rogan* of the blind men), origin of mosquitoes (made by Wakonda from the dirt on the garments of an Indian whose wife was too lazy to keep them clean), how bees got their stings (given them by Wakonda to protect their honey), origin of the aspen (its leaves are the tongue of a chattering selfish girl) and of the dove (a beautiful maiden), origin of the swallows (naughty children at play metamorphosed by Wakonda), why the kingfisher has a white collar (N. tried to strangle him while pretending to give him a beautiful necklace to wear), origin of fire (N. stole it from the old magician and his two daughters, and gave it to the Indians), how the coyote obtained fire from the interior of the earth, origin of maple-sugar (taught by N. to the Indians), origin of diseases (animals, birds, and insects invented them to punish man for his cruelty, — hence malarial and fever-giving waters, poisonous mosquito bites, etc.), discovery of medicine (the chipmunk, whose stripes tell of the vengeance of his fellow-animals, stirred up the trees and plants to furnish remedies), origin of "Whiskey-jack," the blue jay (lost maiden, with a bad cold, calling for her lover), how the wolverine's legs were shortened (in punishment for conceit), how the twin children of the sun rid the earth of great monsters, why roses have thorns (N. gave them so the animals might not eat up all the rosebushes), why rabbits are white in winter (so they could escape the sight of their enemies, when

the ground was all covered with snow, and vegetation gone), why ducks have red eyes, why the martin has the white spot on his throat (scalded by a jealous husband, who found him with his wife), why the loon has a flat back, red eyes, and queer feet (N. stamped on him), origin of lichens (blisters off N.'s burned back), origin of red willows (stained by the blood from N.'s back), why the buzzard has no feathers on his head or neck (lost them while pulling his head out of N.'s trap), how the rattlesnake got its rattle (N. fastened some wampum to its tail), origin of tobacco (N. stole it from a giant), origin of the haze of Indian summer (the smoke of N.'s big pipe of peace). The flood legend with the diving-animals, and increasing island episodes, is given, together with N.'s encounter with the monster. The occurrence of Wenona as the name of N.'s mother and of Minnehaha as that of his bride, together with the appearance in several of the stories of Wakonda and his son, Wakontas, cause one to believe that the author has mixed somewhat Siouan and Algonkian data. — *Arapaho*. A most noteworthy contribution to the literature of Algonkian mythology and folk-lore is Dr. George A. Dorsey's "The Arapaho Sun Dance; the Ceremony of the Offerings Lodge" (Chicago, June, 1903. Pp. xii. 228. Plates 1-137), which forms Publication 75 (Anthropological Series, vol. iv.) of the Field Columbian Museum. Well-printed and remarkably well illustrated, this memoir is creditable alike to the author and to the institution he represents. This detailed account of the "Sun Dance" among an outlying tribe of the Algonkian stock adds much to our knowledge of the subject in general and in particular. The "Sun Dance" is probably the most famous but the least understood of the ceremonies of the Plains Indians. Even the Indian agents entertain a large amount of misconception concerning the ceremony and harbor a feeling of hostility towards it. Dr. Dorsey's account is based on data obtained during the "Sun Dance" of 1901, with the incorporation of additional information gathered in the course of the performance of 1902, which seems to have been more spirited than that of the previous year. He was permitted to observe "the secret as well as the public rites," and was shown every attention by the participants. Thus we have a sympathetic and accurate description of a very important ceremony of primitive life. The "Sun Dance" is performed in compliance with a vow, generally made during the winter for sickness, lunacy, dreams, etc. The topics considered are: The vow, interval between vow and ceremony, the sacred wheel, time of the ceremony, assemblage and formation of the camp-circle, participants in the ceremony (full list), characterization of the eight ceremonial days, the ceremony (first day 1901 and 1902; second day 1901, second and third days 1902; third day 1901; fourth day 1901,

fifth day 1902; fifth day 1901, sixth day 1902; sixth day 1901, seventh day 1902; seventh day 1901, eighth day 1902; the rabbit-tipi; the sweat-lodge; the altar, the painting of the dancers; the relation of the transferrer to the lodge-maker's wife, offerings-lodge songs, torture, children's games during the "Sun Dance" ceremony, "Sun Dance Myths" (origin myth, little star). Of the ceremony itself we learn (p. 10): "It may not be considered a healing ceremony; nor is sickness believed to be cured by the performance of the ceremony as is the case with the more extended Navaho ceremonies." Dr. Dorsey's Arapaho informant was positive that there were no special rules governing the movements of the one who had made a vow between making and performance, but the author thinks it possible such may have formerly existed. Next to the flat pipe (the great tribal "medicine"), the sacred wheel is the most precious possession of the Arapaho, and to it tribal lore assigns miraculous movements. There is, apparently, no set time for the "Sun Dance," but it usually occurs in the spring after the grass and sage are full grown. One of the priests, however, volunteered the information in 1902 that "the proper time of the beginning of the ceremony was from seven to ten days after new moon and hence an equal number of days after the menstrual period" — the Rabbit-tipi priests set this time because "the menses are unclean and a source of bodily injury to the people, and the 'Sun-Dance' lodge and the Rabbit-tipi must be kept clean from all impurities." A very interesting part of the ceremonies is the numerous prayers, which are very dignified and on a higher plan than one would at first suspect. The conduct of the various secret societies is another important topic, likewise the rôle of men and women, and the animalistic elements in the various ceremonies. The painting of the dancers by the grandfathers is illustrated in detail in the plates accompanying the text. Of the offerings-lodge songs "the majority are almost meaningless, or are intended to divert or distract the attention of the dancers, and are of a joking nature." Some of them "contain words calling on the spirits or gods, but most of them are made up by the singers." It appears that formerly "there were a great many songs with serious words, but gradually they have been forgotten." Torture in connection with the offerings-lodge is no longer practiced, not because of the opposition of the Indian Department, which forbade it by decree, as from "the fact that [escaping danger in war] the reason for it no longer exists." Ear-piercing of children is still practised ceremonially. The presence of the entire tribe in one camp during the "Sun Dance" gives the children from seven to fourteen years of age a chance to indulge in their own games, which take place at full moon. Among those observed were: Game of buffalo meat, game of choos-

ing grandfathers, bathing-games, etc. In the bathing-games there appears to be sometimes a sex atmosphere. The practice (known also to white children) of keeping out of the water in swimming a foot on which some clay has been plastered, is here stated to be "to save their grandchildren," — foot is grandparent, and clay is child. The origin myth (pp. 191–212) contains the story of the deluge and the reconstitution of the earth. The man with the flat pipe calls on the birds and animals to assist him in recovering the land. Two water-fowl dived, but came up exhausted, then dived again unsuccessfully. Then the black snake, the duck, the goose, and the crane tried, but failed. At last the turtle and the red-headed duck brought up clay clinging to their feet. From this the earth was made, which was afterwards filled with necessary animals, plants, etc. Most of the myth is characteristically Algonkian, and belongs with the Nani-boju cycle of deluge and creation legends. For the student of comparative Algonkian folk-lore Dr. Dorsey's monograph is filled with excellent data. — *Skaghticoke*. In the "Proceedings of the American Philosophical Society" (vol. xlii. 1903, pp. 346–352) Professor J. Dyneley Prince and Mr. Frank G. Speck publish a brief paper on "Dying American Speech-Echoes from Connecticut." In the summer of 1903 Mr. Speck obtained from James Harris (claiming to be a full-blood), one of the few surviving Skaghticoke Indians of Litchfield County, Connecticut, 23 words and three connected sentences, the analysis of which by the senior author forms the chief part of this paper. This is "probably the last surviving remnant of the Delaware-Mohican idiom formerly used at Stockbridge, Mass., which was expounded by J. Edwards, Jr., and J. Sergeant," — the Skaghticoke language being "distinctly not a New England product, but coming from the Hudson River region with that branch of the Lenni Lenape called Mohicans who settled at quite an early date on the site of Stockbridge, Mass." Professor Prince remarks that "it is curious and characteristic of human nature that a number of obscene words and phrases have survived with some accuracy in the mouth of Harris, Mr. Speck's informant." In the Skaghticoke dialect the letter *r* seems to have existed.

ATHAPASCAN. *Apaches*. In "Sunset" (vol. xi. pp. 146–153) for June, 1903, George Wharton James has a well-illustrated article on the "Palomas Apaches and their Baskets." The exodus of most of the Indians on account of a recent suicide is noted. The Apache coiled weave differs from the Pima in being "ribbed." The Apaches are very much averse to having their pictures taken. The Palomas, or so-called "Yuma" Apaches, surpass the other Apache bands in the fineness, beauty, and quality of workmanship of their baskets.

CADDON. *Pawnee*. In the "American Anthropologist" (n. s.

vol. v. pp. 644-658) Dr. Geo. A. Dorsey writes on "How the Pawnee captured the Cheyenne Medicine Arrows." The event took place some sixty years ago, and is still remembered by the Pawnee, and the author presents two versions of the story of the fight as recorded from old Skidi informants, and, "while there is considerable difference in the amount of detail given, they differ only in one important particular, viz., the number of arrows (two or three) which were placed upon the 'Morning-Star bundle.'" These tales give us "insight into certain fundamental traits of character, typical of the two tribes involved."

IROQUOIAN. W. W. Canfield's "The Legends of the Iroquois, Told by 'The Cornplanter'" (N. Y., 1902, pp. 211), treats of the following topics: The confederation of the Iroquois, the birth of the arbutus, a legend of the river, legends of the corn, the first winter, the great mosquito, the story of Oniata, the mirror in the water, the buzzard's covering, origin of the violet, the turtle clan, the healing waters, the sacrifice of Aliquipiso, why the animals do not talk, the message bearers, the wise sachem's gift, the flying head, the ash-tree, the hunter, Hiawatha, the peacemaker, an unwelcome visitor, bits of folk-lore, the happy hunting grounds, the sacred stones of the Oneidas. Pages 197-311 are occupied by notes to the legends. The principal source of the material in this book is stated to be "Cornplanter," the Seneca chief (1732-1836), a half-breed, who imparted the knowledge of them to his friend among the whites, a civil engineer and surveyor, whose diaries and field-books containing the outline legends came finally into the possession of the author. They have been further verified "by means of inquiries made of some of the most intelligent Indians in New York. Mr. Canfield does not hesitate to say (p. 10): "The traditions of the Iroquois herein contained are known positively to be 200 years old, and are confidently believed to be the stories told by the red men thousands of years ago." Through his own studies and the sources indicated Mr. Canfield believes that "he has succeeded in bringing these legends to a point approximating their original beauty." In the elaboration of them "care has been taken not to depart from the simplicity and directness of statement characteristic of the Indian, and only such additions that seemed to be warranted have been made." The legends themselves are very interesting, but their use for comparative purposes is limited by the method of their compilation. The stories of the origin of the arbutus, — it grows only where stepped the flower-maiden who overcame the manito of winter; of the origin of the corn-plant, — a sleep-walking maiden clasped in the hands of her lover; how Oniata kissed the wild-flowers and the tree-blossoms, giving them the fragrance of her breath; the origin of the violet

("heads entangled") from a maiden and her lover killed together by his enemies; the origin of woodbine and honeysuckle (from the hair and body of Aliquipiso, the brave maiden of the Oneidas), are noticeably imaginative and romantic. The appearance of the horse on a par with the other beasts in the story of "why the animals do not talk" is suggestive. The story of the hunter is a version of the same legend as Dr. Beauchamp's "The Good Hunter and the Iroquois Medicine" (J. Amer. Folk-Lore, vol. xiv. pp. 153-159). Mr. Canfield believes that the Iroquois Confederation was formed on June 28, 1451, in Central New York. In connection with the sacrifice-stories about the Genesee and Niagara Falls, we are informed that "the Iroquoian tribes did not practice customs which called for the sacrifice of human life, unless the sacrifice was self-imposed" (p. 201). The interesting institution of the peace-making queen with the "city of refuge" forms the subject of one legend, — six hundred years are said to have passed before the office, vacant through the eloping of Queen Genetaska with a young Oneida, was again filled in 1878. The legend of "the unwelcome visitor," according to the author, "was as common among the Indians as are the parables of the Prodigal Son or the Good Samaritan among Christians," and had the same end in view. In the Iroquois story the hospitable human is a woman.

KOLOSCHAN. *Tlingit*. Lieut. G. T. Emmons's "The Basketry of the Tlingit" (Mem. Amer. Mus. Nat. Hist., vol. iii. pt. ii. pp. 229-277, N. Y., July, 1903), which is illustrated with 14 plates and 72 figures, preserves the excellence of form and matter of the model series in which it appears. The interest of the folk-lorist lies in the ornamentation, designs, symbolic figures, etc., of the basketry and the lore connected therewith. Influence of the interior tribes (Athapascan) is to be traced in Tlingit ornamentation, — also indications that some of the Tlingit families originated in the interior and followed the waterways to the coast. The first place in their decorative motives is occupied by animals and natural objects, after which come articles of dress and ornamentation, implements, etc. The Greek fret, known in Tlingit as *khu roon kus-sar-ya'-yee*, "the fancy border of the blanket," has been "borrowed without change from the Hudson's Bay Company's ornamental blanket made especially for native trade." The cross, called *naste* (or *konnaste* = "Christ"?) has been borrowed from the Russian Greek Church. Among the motives and patterns may be mentioned: The mouth-track of the wood-worm, the intestine of the song-sparrow, the lightning, the butterfly, the trail of the land-otter, the footprint of the brown bear, the tooth of the shark, the tail of the snow-tail (Arctic tern), the feather-wings of the arrow, the leaves of the fire-weed, the rainbow, the backbone, the fish-flake, "the echo of the spirit-voice of the tree

reflected in shadow" (water-reflection), the teeth of the killer-whale, the hood of the raven, the garter, the wild celery (*Heracleum lanatum*) cut up in lengths for chewing, the stick fish-weir, fish-drying frame, footprint embroidery, the strawberry basket, the scallop-shell, the stickleback spawn, the half of the head of the salmon-berry, labret, the halibut-tail, the tadpole, the lozenge (or "eye"), the raven-tail, the club or war-pick, the half-cross, the *eena* (root-stick), the back-of-the-hand tattoo, the shaman's hat, the wave, the ceremonial hat, tying or winding, the flying goose, the goose-track, the young fern-frond, the porpoise-flesh (when cut), "one within another," the tree-crotch, the grave-house. The "checkerboard pattern" is due to the introduction of that game by the whites. A combination of the "head of salmon-berry" and "cross" patterns, the author informs us, "is hardly more than six or eight years old, but it has found much favor among the Hoonah and Sitka because it has sold readily." Lieut. Emmons considers remarkable the occurrence of angular lines and the absence of a totemic significance of these forms. Mason (*Amer. Anthropol.*, n. s. vol. v. 1903, p. 701), however, suggests that "the lore of the Tlingit is hiding in the decoration."

SALISHAN. *Tcil'qē'uk* and *Kwántlən*. Mr. Charles Hill-Tout's account of these tribes, which appears as "Ethnological Studies of the Mainland Halkōmélēm, a Division of the Salish of British Columbia" (*Rep. Brit. Assoc.*, 1902, pp. 355-449, reprint, pp. 3-97), contains much of folk-lore interest, besides linguistic details. Tribal and social organization, dwellings, dress, shamanism and spiritism, birth, puberty and burial customs, origin legends, etc., for the *Tcil'qē'uk*; shamanism, salmon and totem myths, and mortuary customs of the *Pilátlq* of the lower Chilliwack River; tribal and social organization, dances, naming-ceremonies, etc., of the *Kwántlən*, are discussed. The *Tcil'qē'uk* maintain that they "have always dwelt there [present habitat], looking at the same sky and the same mountains." They are "more communistic" than the other tribes studied by the author, and some peculiarities of their social organization and their customs "may possibly be due to the fact that the *Tcil'qē'uk* are not true members of the Halkōmélēm division, though they now speak its tongue." The "*director* rather than *ruler*" of the *Tcil'qē'uk*, who in the old days "led and directed the prayers of the community, and conducted all their religious observances," to-day "leads them in their responses, and conducts the service in their churches when their white minister or instructor is absent." The office of chief was "more sacerdotal than imperial." The communism of this Indian people, the author thinks, grew out of the "communal 'long-house,'" first adopted for mutual protection and defence," and afterwards "profoundly affecting social life and customs." In the *suliaism*

of these Salishan tribes Mr. Hill-Tout finds "the connecting link between pure fetishism and totemism, as it is found among our northern Indians." Among the Tcil'qē'uk, "the great transformer and wonder-monger is called QEQáls,"—apparently the collective form of the commoner "Qáls of the other tribes." They "seem to possess but few folk-tales, or else they have forgotten them." The *seuwēls*, or sorcerers, of the Pilátq are said to have "a mystic language of their own." Concerning one animal figuring in the folklore of these tribes we are told "after the manner of Indian myths the mouse here appears from nowhere, and, after its task is completed, disappears in like manner." Of the Kwántlen, the author observes (p. 53): "Most, if not all, of the present Kwántlen have been born since the settlement of the Hudson's Bay post in their midst, and their early contact with the white men connected with this, and their long training by the Fathers of the Oblate Mission have much modified and changed their habits and lives." Elsewhere (p. 18) he notes the effect of this contact on speech: "The spread and use of English among the Indians is very seriously affecting the purity of the native speech." The Kwántlen appear not to possess "anything like a developed totemic system." They had religious, social, totemic (*súliä*) and shamanistic dances, divided into two classes, "dream dances" and "common dances." The "fire dance" should interest the Society for Psychical Research. It is worth noting that the Kwántlen call stories they believe to be true *síyís*, and fables and myths *sōqwiäm*. — Mr. Harlan I. Smith's "Shell Heaps of the Lower Fraser River" (Mem. Amer. Mus. Nat. Hist., N. Y., vol. iv. pt. iv. March, 1903, pp. 133-190, figs. 10-60, pl. vi.-vii.) is a valuable archæological monograph, well up to the standard of the author's previous studies, and contains not a little in relation to burial customs, utensils, ornament, etc., of interest to the folk-lorist. Some of the bone objects discovered have geometrical designs,— "the technique of decoration consists entirely of etching in bone and sculpture and etching in antler and bone." As is indicated by the presence of red ochre, white earth, charcoal, etc., painting was also in vogue. The art of this region "differs from that of the North Pacific coast in the extensive application of geometric designs." Many bone or antler objects are decorated with more or less realistic animal figures,— the art here is cruder than on the coast, and resembles somewhat that of the present Indians of Lillooet, and, perhaps also, generally, that of the region between Lower Fraser River and Upper Columbia River. In a general way the finds seem to show that "the prehistoric peoples whose remains are found in these shell-heaps had a culture resembling in most of its features that of the present natives of the Fraser Delta." The people of the past and

those of the present had some differences in physical type. The author considers very striking "the coincidence of the similarity of culture of the prehistoric people of the Fraser Delta and of Saanich with the distribution of languages at the present time." An early migration from the interior to the coast and Vancouver Island, "carrying with it the art of stone-chipping, pipes, and decorative art," is probable.

SIUAN. *Crow*. As Field Columbian Museum Publication 85 (vol. ii. No. 6, pp. 277-324, Chicago, October, 1903) appears Mr. S. C. Simms's "Traditions of the Crows," embodying material obtained from the second oldest man of the tribe [Montana Absahrokee or Crow Indians] through a most competent interpreter during the summer of 1902. The author gives the English versions of an origin myth; 15 coyote tales; the creator, the porcupine, and the climbing woman; bones-together, red-woman, and the deeds of two boys; the stump-horn and the bladder; the beautiful daughter of a chief, her wicked husband, and the seven brothers; the selfish chief and the two boys; the young men and the turtle; dwarfs on the ledge; the place where the buffalo go over by the will of the sun; baby-tracks. Pages 317-324 are occupied by useful abstracts of the tales. The "creator" is called "Old-Man," — he made the first Crow man and woman by blowing dirt out of his hand, and from the same substance furnished different animals and fruits for food; he also instructed them in primitive arts and industries. The coyote stole summer from the woman with a strong heart, deceived the strawberry-pickers, buried and cooked the bears, made the buffalo in a race fall over a steep cliff and get killed, deceived and killed the animals dancing around him, deceived the buffaloes and made them gore each other, stole (but not to great advantage) the red-bird and red-fox from the boy adopted by the buffalo, and performed other feats, some wise and some not so wise. In the first coyote myth we are told (p. 282): "The Maker of all things appeared in the form of a Coyote, all powerful, and at certain times he got into predicaments that a child could have got out of, so silly and weak was old Coyote at times." The Crow coyote tales belong to the Rocky Mountain coyote-cycle, and some of them strikingly resemble the Kootenay legends about the same animal. The "Origin Myth" has perhaps Blackfoot analogies, as have also some of the other tales. The legend as to dwarfs is interesting. Concerning the baby-tracks about the spring on Pryor Creek, we learn (p. 316): "It was the custom many years ago (and to a limited extent now) for married women who were barren, and wished to become mothers, to go to this spring and take with them a pair of baby moccasins and pray that they might be blessed with a child." Mr. Simms's paper is a welcome addition to the literature of Siouan folk-lore.

CENTRAL AMERICA.

MAYAN. In the "American Anthropologist" (n. s. vol. v. pp. 667-678) Mrs. Zelia Nuttall publishes "A Suggestion to Maya Scholars." After pointing out that, "although Maya scholars have bestowed much study upon the numerals contained in Maya inscriptions, no one, to my knowledge, has yet devoted attention to, or even taken into consideration, the existence of the seventy-five affixes above referred to [a list is given on pp. 670-678], although they were and are habitually used, in connection with numerals, by Maya people," the author urges the study of these numeral affixes in connection with the recorded numbers. When recording these affixes in their inscriptions, the Mayas "would have chosen some object, easily painted or carved, the sound of the name of which exactly or closely resembled that of the affixes," — Mrs. Nuttall cites examples. The list of numeral affixes is in itself very interesting, representing, as it does, one of the maxima in American Indian class-numeral systems. — Dr. E. Förstemann, in his discussion of "Die Nephritplatte zu Leiden," in the "Zeitschrift für Ethnologie" (vol. xxxv. 1903, pp. 533-557), concludes that the Mayan inscription on the nephrite plate now in the Museum at Leiden has some connection with the first celebration of the five days' festival, the first descent of Kukulkan from heaven, etc. — Part second of Teobert Maler's "Researches in the Central Portion of the Usumatsintla Valley" (Cambridge, 1903, pp. iv. 215, figs. 27-68, pl. xxxiv.-lxxx.), forming vol. ii. No. 2 of the "Memoirs of the Peabody Museum of American Archæology and Ethnology, Harvard University," keeps up the standard of these excellent publications for which all students of Central American archæology and palæography are duly grateful. The subjects treated are: El Cayo, — a lintel from the temple-palace afforded the largest number of hieroglyphs of any of the Usumatsintlan inscribed monuments yet discovered; Budsilhá, — on a rock near by the ruins of a community-house was found a small jadeite figure resembling that of the god of the chief temple of San Lorenzo on the lower Lacantun; La Mar, — ruins of a small city (one of the stelæ, the figures of which are colored bright red, "belongs to the most perfect creations of the Maya sculptor's art"); El Chile, with ruins of a double temple, etc.; Anaité II., with its large monumental terrace; El Chiczapote, — "The temple of the four lintels sculptured on the underside" is very important because "the difference between the workmanship of one epoch and that of a more recent period can be clearly recognized on its bas-reliefs" (here the art of the Maya sculptor "lacks but little of ranking with the high art of the present day"); Yāxchilan (to this are devoted pp. 104-197), which may

have been, though Dr. Maler now appears to favor the identification of the latter with Canizan below Tenosique, the Izancanac, where Cortez crossed the Usumatsintla. Yāxchilan is rather the ruined city discovered by Alzayaga's men in 1696. Yāxchilan exemplifies the fact that the ancient Maya cities "were, as a general thing, not cities of streets, but cities of terraces." At Yāxchilan there were a curved embankment, terrace-buildings, a chain of temples, a chain of other structures, a great and lesser acropolis. Of the sculptures of Yāxchilan the author remarks (p. 163): "It is no exaggeration to say that, in fineness of execution and general artistic value, they can be compared with the best that Assyria and Egypt have produced." Yāxchilan seems to be very important for the study of Maya religious art and symbolism. What Dr. Maler calls a figure of Ket-salkoatl, — the Indians still make their offerings to it, with remarkable rites, unknown to the whites altogether, — shows "a Turanian type," and is "strongly suggestive of the Indo-Turanian representations of Buddha." This figure is meant for "the chief god of the Maya-Toltecs," — this term the author seems to prefer. Numerous examples of the occurrence of the cross in these ruins are cited. Some of the glyphs of Yāxchilan probably "date from the best period of Maya art." At San Lorenzo some remarkable rock carvings were discovered, concerning which Dr. Maler says that "these reliefs are evidently a substitute for sepulchral stelæ." In this region a considerable city was once located. There are several things in Dr. Maler's report which again encourage the hope that long and tactful approaching of the present Indian inhabitants of the country may lead to the knowledge of rites and ceremonies destined to reveal some of the secrets hidden in the Maya monuments. This should stimulate the worthy patrons of these expeditions, which have already yielded such good results.

DARIEN. Lionel Wafer's "New Voyage and Description of the Isthmus of America" (Cleveland, 1903, 212 pp.), reprinted from the original edition of 1699 and edited by the able hand of Dr. George Parker Winship, is a valuable source of information concerning the primitive Panamans. Wafer devoted a chapter of his book, covering in the reprint more than forty pages, to the natives, their manners, customs, etc. The illustrations depicting Indian activities and ceremonies are also of great value. The importance of the original is much increased by the editor's notes and explanatory observations. To the old buccaneer Americanists are indebted for data that could only have come from such direct contact with the natives as fell to his lot, when left behind among them.

WEST INDIES.

AMULETS. In the "American Anthropologist" (n. s. vol. v. pp. 679-691) for October-December, 1903, Dr. J. Walter Fewkes has an article on "Pre-Columbian West Indian Amulets." These "amulets" are small images carved from stone, shell, and bone, perforated for suspension from the person. The first known figures of such objects occur on a map in Charlevoix's history of Santo Domingo published in 1731, where they are called *zemi* or *mabouya*. The first figures of Porto Rican amulets were published by Professor O. T. Mason in 1877, — he was the first American writer to identify these perforated figures as amulets. Of the West Indian amulets a provisional classification shows that there are two readily recognized types in human form, besides forms representing such animals as frogs, reptiles, birds, etc. According to Dr. Fewkes "there is a striking similarity between some of the West Indian amulets and those in Mexico," — not necessarily evidence of racial kinship. Also, "the similarity between Antillean and South American amulets is marked, but I find no resemblance between those from Porto Rico and from the mainland north of Mexico." There exist also "many resemblances between Arawak prehistoric objects and those of the Calchaquí of Argentina," but "these likenesses, like those of the Pueblos to the Calchaquí, are interesting coincidences of independent origin." Dr. Fewkes also thinks that "while the art products of the Antilleans are *sui generis*, they are more characteristic of the Arawak than of the Carib people of South America." In Cuba and Santo Domingo Antillean art was "comparatively pure Arawak," but in the Lesser Antilles "mixed with Carib." Some of the more remarkable of these interesting amulets are described with some detail. The negroes of Porto Rico doubtless have inherited something from the Indians, and Dr. Fewkes believes that "when the practices of the West Indian 'conjure-man' are studied, it will doubtless be found that he still preserves the same general methods as the ancient *boii*, or aboriginal West Indian sorcerer, having merely modified the usages of the latter or replaced them with others, equally primitive, which his slave ancestors brought from Africa."

CARIBS. Pages 379-380 (with 4 figures) of Dr. K. Sapper's article on "St. Vincent" in "Globus" (vol. lxxxiv.) are devoted to the Caribs of that island, their stone implements, pictographs, etc. The surviving Caribs are almost all "black" Caribs, only four or five of the real "yellow" Caribs are said now to be alive. Dr. Sapper, who saw a few of the latter, notes their resemblance to the pure-blooded Indian of Central America, and the likeness of the "black" Caribs to their fellows of the same region who have intermingled

with the negroes to a considerable extent. In the island Dominica some 120 pure-blooded "yellow" Caribs and 280 "black" Caribs survive on a reservation. A very few of the St. Vincent Caribs retain some knowledge of their mother-tongue, and only a few more in Dominica. The language of the Caribs of St. Vincent contains a rather large number of words of Spanish origin. The pictographs of the St. Vincent Caribs, Dr. Sapper thinks, have a certain resemblance to those of parts of Nicaragua (*e. g.*, on the Rio Coco). He considers that these sculptures are more probably genealogical monuments than figures of religious significance. The rarity of animal forms in them supports this idea. The old Carib house has been abandoned and its place taken by the negro-hut.

SOUTH AMERICA.

CALCHAQUIAN. In the "*Anales de la Sociedad Científica Argentina*" (Buenos Aires, 1903, vol. lvi. pp. 116-126) Dr. Juan B. Ambrosetti writes about "*Cuatro pictografías de la región Calchaquí.*" The first pictograph described is on the Las Conchas River, between Morales and Curtiembre, on the wall of a cave, and is in good preservation except that a portion of it has been injured by the additions of those who from time to time have sought refuge from the rain in this grotto. Two other pictographs are on the river Bodega in the Lerma valley, — of these is the most complex of all. The fourth is in the Yocavil valley, not far from the ruins of the ancient city of Quilmes. All the pictographs were seen by the author in the course of his investigations of 1895-1897. In the first pictograph appear a number of hunters, with bows and arrows, and a number of guanacos or llamas besides a much larger figure of a deity or of some important personage. Dr. Ambrosetti suggests that we have here figured a petition of the hunters to the manito of the animals in question. One of the Bodega pictographs is more complicated, and it contains, besides figures of men and animals (guanacos, etc.), "ceremonial axes," and a huge serpentine creature, on whose body are a number of St. Andrew's crosses. This inscription may be a prayer for rain or something of the sort. The Quilmes pictograph has also to do with men and guanaco or llama like animals, and is possibly also of a religious or ceremonial nature. Dr. Ambrosetti notes the general resemblance of some of these Calchaquí pictographs to those of the Pueblos Indians of Arizona and New Mexico. — To the "*Anales del Museo Nacional de Buenos Aires*" (vol. ix. 1903, pp. 357-369) Dr. Ambrosetti contributes a well-illustrated paper on "*Los pucos pintados de rojo sobre blanco del Valle de Yocavil.*" These painted (red on white) dishes of the Yocavil valley are among the rarest and most interesting of Calchaquí anti-

quities (only 16 are known to the author and of these 10 are in the National Museum of Buenos Aires), most of them coming from Santa Maria. The ornamentation is of two main sorts, — the first based on centre-pointing triangles, the other of crossed (in centre) lines, both bird-faces at the upper and lower circumferences. The significance of these ornamentations is not clear, but some suggest comparison with the glyphs of the Maya monuments, but only in a vague general way.

GUAYCURUAN. *Toba*. In the "Archivio per l'Antropologia" (vol. xxiii. 1903, pp. 287-322, 21 figs.), Domenico del Campana publishes a "Contributo all' Etnografia dei Toba." Clothing and ornament, objects of personal use, implements and utensils for obtaining and preparing foods and drinks, musical instruments (rattle and wooden whistle), arms and weapons, etc., are described, with reference to the two distinct groups of the Toba, — the Tocouit and the Pilagà or Aì, the former on the Pilcomayo in the Argentinian-Uruguayan Chaco, the latter on the same river in the Bolivian Chaco. The Tocouit were said by Boggiani to be of a rather peaceful disposition, while the Pilagà are warlike Toba *par excellence*, and this difference is confirmed by Ducci. Noteworthy is the ostrich-skin hat of the Toba. Their tobacco-pipe is generally a tube. The Toba are great fishermen. The preparation of *ciaik*, a food obtained from a species of palm, belongs to the women. Some favorite drinks are made from wild honey.

PARAGUAY AND MATTO GROSSO. H. Meerwarth's article "Zur Ethnographie der Paraguaygebiete und Matto Grossos," in "Globus" (vol. lxxxiv. pp. 155-156) résumés Th. Koch's papers on the Guaycurú group and the peoples of Paraguay and the Matto Grosso, — tribes belonging to the Guaycuruan, Maskoian, Tupian, and Tapuyan stocks, besides a few isolated peoples.

TAPUYAN. *Guayanás*. In the "Revista do Museu Paulista" (vol. vi. 1902-03, pp. 23-44) Dr. H. von Ihering publishes an article on "Os Guayanás e Caingangs de S. Paulo," containing a historical-ethnographical account of the Guayanás and Caingangs of S. Paulo, Brazil, with critiques of the literature of the subject. From evidence contained in the vocabularies of Ambrosetti and others the author concludes that "the Guayanás of S. Paulo are linguistically identical with, or closely related to the Caingangs." The Guayanás of the upper Paraná differ from the Guayanás of S. Paulo, not only in language (but still related to that of the Caingangs), but also in "important ethnologic characters." The Guayanás and Caingangs belong to that one of the primitive stocks of Brazil known as the Gês, — an eastern group being formed by the Caingangs, a western by the Guayanás, of the upper Paraná, and the Ingaim. — To the same

Journal (pp. 45-52) Benigno F. Martinez contributes an article on "Os indios Guayanâs," which, besides historical and ethnographical notes, contains something about the character and activities of these Indians. The Guayanâs are much given to fishing, and an Indian, without saying good-by to any one, will set forth on the Paraná on a solitary expedition from which he will return loaded with fish. He may remain away from home whole weeks, leaving his family to invoke the genii of the basaltic caves of the river-bank on his behalf. The old custom of burying the dead in clay vessels made for the purpose has given way to burial in the ground. The Guayanâs described by Lista are, the author thinks, emigrants from the northern Paraná. On pp. 50-52 are given brief Guayanâ vocabularies. — Another article by Telemaco M. Borba, "Observações sobre os indigenas do Estado de Paraná," appears in the same Journal (pp. 53-62), treating of the Caingangs and the Arés, — of the language of the latter a small vocabulary is given (p. 57), and their *tembetá* is figured on p. 56. The deluge-myth of the Caingangs occupies pp. 57-61, as told to the author by the chief, Arakxó. The Caingangs were saved on the peak of a mountain, — Crinjijinbé. The creation of "tigers," ant-eaters, snakes, wasps, etc., is described. Also how the human beings learned to dance and to sing; the institution of marriage, etc. The Cayurucrés and Camés who were drowned in the deluge escaped from the centre of the mountain whither their souls went. A flood legend of the Arés or Botucudos, is given on pp. 61, 62. In this myth an Indian escapes the waters by seizing the emerging branches of a palm-tree. He is afterwards much aided by the sapacurú (a species of ibis) and a saracúra. These birds brought earth in their beaks, and put it in the water, — mountains exist now (the original world was flat) because the beak of the sapacurú was the larger.

GENERAL.

BIBLIOGRAPHICAL. Under the title "Apuntes viejos de Bibliografía Mexicana" (Mexico, 1903, pp. 91) Professor Alfredo Chavero republishes a number of papers in the form in which they appeared or were written some thirty years ago. These critical bibliographical essays treat of the following topics: Codex Telleriano Remense, Pictures of the Suns (ages) of Nahua Cosmogony, The Aztec Perigrination, Tenochcan Chroniclers (Codex Ramírez, Durán, Acosta, Tezozomoc), Motolinía, Mendieta, Sahagún, Vetancurt.

HOUSES. In "The House Beautiful" (Chicago) for August, 1903 (vol. xiv. pp. 135-139), Mr. G. W. James writes about "A few Indian Houses." Navaho *hogans*, Hopi houses, Havasupai *hawas*, and *toholwas* (sweat-houses), and *meala hawas* (storehouses), the *kish* of the Mission Indians, etc., are briefly described.

INTERNATIONAL CONGRESS OF AMERICANISTS. The Thirteenth International Congress of Americanists, held in New York, October 20-25, 1902, has been the subject of several somewhat detailed reports by members of various nationalities. For the convenience of such as may desire to look the matter up from different points of view the following references may be given : —

1. Chamberlain, A. F. : International Congress of Americanists at New York. (Science, N. Y., 1902, n. s. vol. xvi. pp. 884-899.) See also : Journal of American Folk-Lore, Boston, 1902, vol. xv. pp. 296-299.

2. Lejeal, Léon : Le Congrès de New York. (Jour. de la Société des Américanistes de Paris, 1903, n. s. vol. i. pp. 84-97.)

3. van Panhuys, L. C. : Verslag van de dertiende zitting van het Internationale Congres van Americanisten, gehouden te New-York van 20-25 October, 1902. ('s Gravehage, 1903, pp. 28. Repr. from Nederlandsche Staatscourant, March 18, 1903.)

4. von den Steinen, Karl : Ueber den xiii. Internationalen Amerikanisten-Kongress in New-York, u. s. w. (Zeitschr. f. Ethnologie, Berlin, 1903, vol. xxxv. pp. 80-92.)

These accounts of the Congress and its activities from the point of view of an American, a Frenchman, a Dutchman, and a German, taken altogether, enable one to estimate the value and the importance of such international gatherings better than from a single uni-national report. The personal equation adds to the interest of the matter.

SUGGESTION AND HYPNOTISM. The second and enlarged edition of Dr. Otto Stoll's notable treatise on "Suggestion and Hypnotismus in der Völkerpsychologie" (Leipzig, 1904, pp. x. 738) contains two chapters relating to America : "Suggestiverscheinungen bei den Ureinwohnern Westindiens" (pp. 122-149) and "Suggestive Erscheinungen in Mexiko und Zentralamerika" (pp. 149-190). Among the topics considered are : The suggestive therapeutics of the "medicine-men" of Haiti, Cumaná, etc. ; the auto-suggestive extasis of the Cumanan "medicine-men" ; illusions of the senses among the ancient Haitians ; the hallucinatory cohoba-extasis, the toxic effect of tobacco, etc. ; epidemic mass-suicide among the ancient Haitians ; Mexican belief in magic metamorphosis into animals ; suggestive power of magicians and shamans ; suggestive illusions in Quiché mythology ; the ancient Mexican "magician-thieves" ; suggestive healing in ancient Mexico ; nagualism in Central America ; suggestive effects of Christianity in Mexico ; the prophetic extasis in Guatemala ; Indian martyrdom ; remains of heathendom among the Christian Indians ; the murder-extasis, or *loaparika*, of the Abipone Indians, etc.

A. F. C. and I. C. C.